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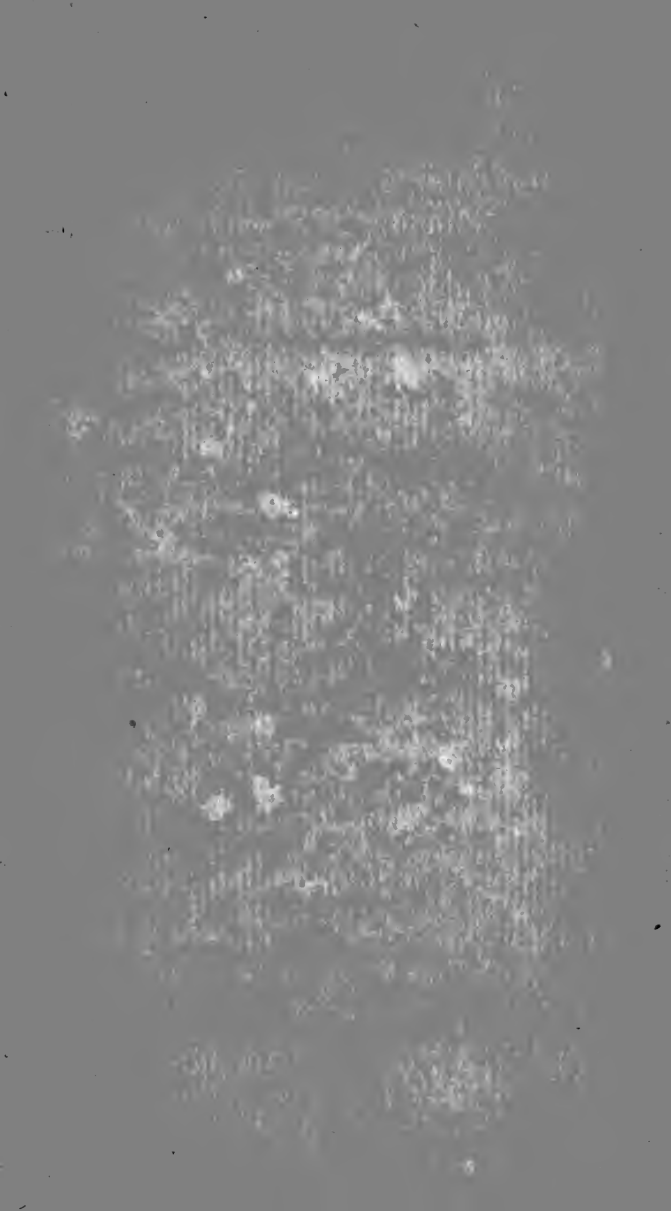
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*Gifts for the Theological Seminary,*  
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

*Agnew Coll. on Baptism, No. ....*

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AN  
EXPLANATION  
OF THE  
OFFICE  
FOR THE  
PUBLIC BAPTISM OF INFANTS;  
AND OF THE  
ORDER  
FOR THE  
CONFIRMATION  
OF THOSE WHO ARE COME TO YEARS OF DISCRETION.  
IN THE CATECHETICAL FORM,  
FOR THE  
USE OF TEACHERS, IN SCHOOLS AND FAMILIES,  
WHEN PREPARING YOUNG PERSONS TO BE CONFIRMED BY  
THE BISHOP.

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By Mrs. TRIMMER.

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MDCCXCI.

utmost perfection of the Christian character! And may you enjoy every blessing annexed to the Christian Covenant till you are called to receive the glorious reward of a well spent life!

I have the honour to be,

MADAM,

Your Royal Highness's

most obliged, most obedient,

and most humble servant,

SARAH TRIMMER.

May 1, 1791.

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FOR THE

PUBLIC BAPTISM OF INFANTS.

B

THE  
MINISTRATION  
OF THE  
PUBLIC BAPTISM OF INFANTS.

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I N T R O D U C T I O N .

BY BAPTISM is meant an *outward* washing by dipping or plunging in water, or sprinkling with it, to express an *inward* washing of the soul from *sin*.

*Water*, having a natural property of *cleansing*, was antiently used, both by *Jews* and *Gentiles*, as a sacred rite to signify *inward purification*; and the Jews baptized all those who were received as members of their church.

John the Baptist, who was sent as the forerunner of the *Messiah*, to prepare the way for the reception of the gospel, administered the *Baptism of Repentance* in the river Jordan. He washed with water those who professed to repent of their former sins, and were desirous of becoming members of the kingdom  
of





THE  
MINISTRATION  
OF THE  
PUBLIC BAPTISM OF INFANTS.

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EXPLANATORY QUESTIONS.

WHAT is meant by *Baptism*?

What is one of the natural properties of water?  
How was it anciently used both by *Jews* and  
*Gentiles*?

Who did the *Jews* always baptize?

What did *John the Baptist* do as the forerunner  
of the *Messiah*?

What *Baptism* did he administer?

Where did he baptize?

Who did he wash with water?

of Heaven; in token that the sins they had formerly committed were forgiven them, and that they were prepared to be baptized with the HOLY GHOST.

Our Saviour commanded his disciples to baptize after his ascension all who were willing to enter into the kingdom of Heaven, or to embrace his religion; and he made it a SACRAMENT *generally necessary to salvation*; never to be omitted where there was a possibility of receiving it.

The way in which our LORD ordained the Sacrament of Baptism is thus related by *St. Matthew*. CHRIST, after his resurrection, having his eleven Apostles with him (the whole original number excepting the traitor Judas), he said unto them; *Go ye therefore, and teach all nations, baptizing them in the name of the FATHER, the SON, and the HOLY GHOST; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.*

To be baptized in the name of the FATHER, SON, and HOLY GHOST, undoubtedly means, to *enter into covenant with the HOLY TRINITY*—to acknowledge these THREE to be ONE GOD—to *renounce*, for the sake of the FATHER, SON, and HOLY GHOST, the Devil, and all his works, &c.—to *believe* all the articles of faith relating to each—and to *do* whatever the FATHER, SON, and HOLY GHOST, require.

From

What was John's Baptism a token of?

Did our SAVIOUR command his disciples to baptize any persons after his ascension into heaven? What did he make Baptism? Did he mean to leave any, who wished to become members of his kingdom, at liberty to *omit* being baptized, if they thought proper?

Who has given an account of the manner in which our LORD ordained this Sacrament? When did he ordain it, before his death, or after his resurrection? Who were present when he ordained it? What did he say to the eleven Apostles? *Who* were they to baptize? In what *name* were they to baptize all nations? What were they to teach them? How long did our LORD promise to be with them?

What is meant by baptizing in *the name of the FATHER, the SON, and the HOLY GHOST*? What do those in fact acknowledge, who are *baptized* in this name? What should they *renounce* for the sake of the FATHER, the SON, and the HOLY GHOST? What do they *bind* themselves to *believe*? Ought not every person who has been baptized in the *name* of the FATHER, the SON, and the HOLY GHOST, to be very cautious how they believe any thing contrary to the doctrine of a Trinity?

From our LORD's expression, *Lo, I am with you, even unto the end of the world*, we may infer, that in every age, wherever the ministers of Christ's church administer the *outward and visible sign* in baptism according to his divine ordinance, CHRIST will be present; for he could not intend to confine the expression to his Apostles, who died long before the end of the world.

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RUBRIC.

*The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, when the most number of people come together: as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession, made to God in his Baptism. For which cause also it is expedient that Baptism be administered in the vulgar tongue. Nevertheless (if necessity so require), children may be baptized upon any other day.*

*And note, That there shall be for every male-child to be baptized, two godfathers and one godmother: and for every female, one godfather and two godmothers.*

*When*

What may we infer from our LORD's expression, *Lo, I am with you always, even unto the end of the world?* Can it be supposed that he meant to confine to the Apostles the promise of *being present with them* as his *ministers* in the Sacrament of Baptism? Did our LORD mean to say that the *Apostles* would *live* to the end of the world? Did they not all die? Could *all nations* receive Baptism during the short lives of the Apostles? Was it not likely that there would be many in different nations after their deaths, who would be glad to be received into the kingdom of Heaven, the church of Christ, upon the terms of the covenant? Is it not likely then that the *commission* and the *promise* were designed for *all Christian ministers*?

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What days are named in the rubric as the *most proper* for the *administration of Baptism*?

What *reasons* are given for this?

What is the first reason given for this?

What is the second reason?

What is the third reason?

What is expedient in order that Baptism may be properly understood?

How many godfathers and godmothers must every male child or boy have?

How many must every female or girl have?

When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer, to the curate. And then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint. And the priest coming to the font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already baptized or no ?

#### EXPLANATION.

As there are many *privileges* belonging to *Christians*, it is right that Baptism should be administered *publicly*, in order that the members of the church may know *infants* actually are, by Baptism, *entitled* to these privileges; that they may testify or bear witness, if there should be occasion to ascertain it. All Christians of the church of England are registered in the parish books.

Too many persons in these days are *thoughtless* of the *Christian Covenant*; the being present at christenings is a very likely mean to *remind* them of it. But they ought to go with serious minds, and not make the day of an infant's *new birth unto*  
*righteousness*

Where must the godfathers and godmothers be ready with the children?

At what time must they attend?

What must the font be filled with?

What question is the priest to ask when he comes to the font?

#### EXPLANATORY QUESTIONS.

Why should christenings be administered *publicly*?

Is any account kept of christenings?

Where are Christians of the church of England registered?

Is it not very proper that people should attend christenings for *another reason*? What kind of disposition of mind should they go with? Should the day on which an infant receives a *new birth unto righteousness* be made a day of *idle merriment*? Is

*righteousness* a day of idle *merriment*. There is cause for *joyfulness*, and it is proper for relations and friends to meet together on the occasion; but let them never forget the *purpose* for which they meet.

By the *vulgar tongue*, in which Baptism is to be administered, is meant the language commonly spoken; the vulgar tongue in this country is *English*. In *Roman Catholic* countries, whatever may be the language of the nation, this sacrament is administered in the *Latin tongue*.

The custom of having *godfathers* and *godmothers* to answer for infants was introduced in the first ages of the church. The design of them is, first, to give *security to the church* that the baptized infant shall not *apostatize* or *leave the church of CHRIST*, in order to embrace *any other religion*; on which account they are called *sureties*. Secondly, *godfathers* and *godmothers* are to be as *monitors* to those they answer for, if they act *contrary* to their *Christian profession*, or do not learn the Catechism, &c. on which account they are called *witnesses*: and they are called *godfathers* and *godmothers* on account of their being *instrumental* to the *new birth* of infants by answering for them. According to one of the *canons* or *rules* of our church, no person should be admitted *godfather* or *godmother* who had not received the *Sacrament of the LORD's Supper*.



there any cause for *joyfulness*? Is there any impropriety in relations and friends meeting together at christenings? What should all of them remember?

What *tongue* is the *Sacrament of Baptism* to be administered in? What is meant by the *vulgar tongue*? What is the vulgar tongue, or the language commonly spoken in *England*? In what language is Baptism usually administered in *Roman Catholic countries*?

When was the *custom* of having *godfathers* and *godmothers* introduced?

What was the design of them in the *first place*?

What are *godfathers* and *godmothers* on this account?

What was the *design* of them in the *second place*?

What are they on this account?

Why are they called *godfathers* and *godmothers*?

Who are *excluded* by one of the *canons* from being *godfathers* and *godmothers*?

What are the *canons*?

The FONT signifies a stone or marble vessel with water in it for baptism.

The Apostles and primitive Christians baptized in *ponds* and *rivers*, and in any place which had water convenient: but afterwards, when churches were built for Christian worship, *fonts* were set up at the *entrance* of them, to signify that the *Sacrament of Baptism* is *the way of admission into the Christian covenant*; and every parish church has now a *font*, into which is put, when any one is to be baptized, *pure water*, that is, *clean water* without any *mixture* whatever.

At this *font* the person to be baptized is to be *presented*; and it is not necessary for any one to be baptized any more than *once*; for which reason the minister enquires whether the child has been already baptized or no. If the godfathers, &c. answer *no*, he goes on with the ceremony. To repeat Baptism is needless, because it is the way of *entering* into the *Christian covenant*.

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OFFICE.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water

At what place in the church is public Baptism administered? What is a *font*?

Where did the *Apostles* and *primitive Christians* baptize? What did Christians do when they had *churches* built for their worship? Why were the *fonts* set up at the *entrance* of their churches? Has every parish church a *font*? Is there water constantly in it? What water is to be put into it for the purpose of baptizing? What is meant by *pure water*?

Is it necessary for Baptism to be repeated?

Does the minister make any enquiries when the child is presented?

Why is it needless to repeat Baptism?

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What does the priest here say of all men?

What does he remind the congregation of as spoken by CHRIST?

What does he beseech the congregation to do?

What

and of the Holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

## EXPLANATION.

This is a *preface* addressed to all the congregation present, pointing out the *necessity* of *regeneration*, or a *new birth*, and the *nature* of it. This preface agrees with the answers in the *Church Catechism* respecting the *outward visible sign*, and the *inward spiritual grace*.

Our LORD, in his discourse with *Nicodemus*, a *Jewish ruler*, said, *Verily, verily, I say unto you, except a man be born again he cannot enter into the kingdom of God—and except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.*

When our LORD meant to enforce any important truth he introduced it with saying, *Verily, verily, I say unto thee*; from his using this expression when teaching the doctrine of *regeneration*, we may be certain that the *new-birth* is absolutely *necessary* for every one who enters into the Christian covenant.

That

What are they to call upon **GOD** the **FATHER** to grant?

What does he say that is which by *nature* the infant *cannot have*?

Where does he say the child by *nature* cannot be *received*?

What is this *beginning* of the *office for Baptism*?

What does this preface point out?

What is meant by being *regenerate*?

With what part of the *Church Catechism* does this *preface* agree?

What did I tell you our **LORD** said in his discourse with Nicodemus?

What was Nicodemus?

What else did our **LORD** say?

What expression did our **LORD** commonly use when he meant to enforce any important truth?

What may we be certain of from his using this expression, when teaching the doctrine of *regeneration*?

What

That every one who seeks to become a Christian may have an opportunity of being born of *water* and of the *spirit*, our Lord graciously ordained the *Sacrament of Baptism*. So that all may have what by nature they cannot have, that is, a *new birth unto righteousness*, and admittance into the church of CHRIST. They may be baptized with *water* and the HOLY GHOST, the minister using the *outward sign*, and the FATHER of our LORD JESUS CHRIST, for his sake, and through him, bestowing the *inward and spiritual grace*, the Baptism of the HOLY GHOST.

The baptism of water is *visible*, but the baptism of the HOLY GHOST is *invisible*; the manner of the *first* we can perceive. The person brought to be baptized is *washed* or *sprinkled* with *water*; the *outward sign* is applied to his *body*; but how the HOLY GHOST acts upon the *soul*, or *spiritual nature*, we cannot tell; for, as our SAVIOUR, in his discourse with Nicodemus, observes, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit: both are incomprehensible* to human reason.

It is very wonderful to *think* of a *new birth unto righteousness*; but, instead of *marvelling* at it, or calling in question the *truth* of it, saying, as Nicodemus

What did our LORD graciously do to give every one who seeks to become a Christian an opportunity of being *born again*?

Can *all*, then, obtain that which by *nature* they cannot have?

What cannot they have by *nature*?

How may they obtain the *new birth*, and *admittance into the Christian covenant*?

What must the minister do?

What will the FATHER of our LORD JESUS CHRIST do? Who is the FATHER of our LORD JESUS CHRIST?

Is the baptism of water *visible*? Can we perceive the *manner* of the baptism of water? What is done to the person presented to be baptized? What is the water that is applied to his body? Is the baptism of the HOLY GHOST *visible*? Cannot we perceive *how* the HOLY GHOST acts upon the *soul*, or *spiritual nature*? What did our SAVIOUR observe in his discourse with Nicodemus? Can any one tell exactly where the wind comes from, or where it goes to, from any particular place? Why not? If no one can fully comprehend what happens continually in the world, can they expect to comprehend the operation of the Holy Spirit on the souls of mankind?

Is it not truly *wonderful* to think of a *new birth unto righteousness*?

Should we call in question the truth of it?

To

codemus did, *How can this thing be?* let us give credit to our LORD's assertion, who declared that *he spake what he knew, and testified what he had seen,* and then we shall believe that, though in a *natural way,* the infant to be baptized *cannot be born again,* he *may be born again,* or *become a new creature,* in a *spiritual sense*; and a new creature he certainly will be if the HOLY SPIRIT is imparted to him; for no child of *Adam* can have *that* by *nature*; it is the *gift of GOD* for JESUS CHRIST's *sake.*

As there is so great a *disproportion* between the *parties* in the Christian covenant, one being no less than the great CREATOR and GOVERNOR of the universe, the other the child of *Adam,* of a nature defiled with sin, the minister begins the solemnity of Baptism with an *exhortation to prayer,* entreating all who are present to call upon GOD in behalf of that infant, that he may be *born again,* may be received into CHRIST's *church,* and made a *lively member* of the same, or have the *spiritual life* of a *child of GOD* communicated to him.

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To what should we give credit?

What did our LORD declare?

If we credit our LORD's assertion what shall we believe? Shall we not believe that, though a child cannot in a *natural way* be born again, he may be born again, and become a *new creature*, in a *spiritual sense*?

What may every one be said to be to whom the HOLY SPIRIT is imparted? Why may such a one be considered as a *new creature*? Whose gift is the HOLY SPIRIT?

Who are the two *parties* in the *Christian covenant*? Is there any *proportion* between one Great Almighty GOD and a *whole race* of creatures made originally out of the *dust of the earth*? If *thousands* and *millions* of such creatures are not worthy *all together* to be put in the smallest degree of comparison with the SUPREME BEING, in what light must we consider a *poor little helpless infant*? What ought the *Sacrament of Baptism* to begin with then? Does the minister exhort the congregation to join with him in prayer in behalf of the infant? What does he entreat them to pray for in its behalf? What is meant by being made a *lively member*?

## OFFICE.

Then shall the priest say, Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctify water to the mystical washing away of sin; we beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christ's church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

## EXPLANATION.

It is very astonishing to read in the Bible the history of the *flood*, and of the *passage of the children of Israel through the Red Sea*. These instances of  
 God's

Read the prayer which the priest says *after the preface.*

Who does this prayer first mention as having been *saved by water*?

What were *Noah* and his family saved in?

Who else does the prayer mention as having been *saved by water*?

How were the *Israelites* saved?

What does the prayer intimate to have been *figured* by these deliverances?

How does it say water was *sanctified* for the purpose of *Christian Baptism*?

What is **GOD** in this prayer besought to do?

For what purpose is **GOD** besought to *look mercifully upon the child, to wash him and sanctify him with the HOLY GHOST*?

What is **CHRIST'S CHURCH** called?

What *waves* is the infant to pass in the *ark* of **CHRIST'S CHURCH**?

What will he come to if he *safely pass the waves of this troublesome world*?

Is it not very astonishing to read in the Bible the history of *Noah's flood*, and of the *passage of the Israelites through the Red Sea*? What is the  
mention

GOD'S *mercy* are very properly mentioned in the *Office of Baptism*, in order to strengthen our faith in the *efficacy* of the *water of Baptism*; for if GOD made the *water* of the *flood* instrumental to the saving of *Noah* and his *family*, on their shewing their *faith* by *going into the ark*, he can certainly make the *water* of *Baptism* a *token* and *pledge* of his sending the HOLY SPIRIT to *cleanse infants* from the *original defilement of human nature*; and others from the *guilt of personal sins* who shew their *repentance* and *faith* by coming to be baptized.

OUR LORD JESUS CHRIST was himself free from *original* and *personal sin*: he was the SON OF GOD, and filled with the SPIRIT OF GOD from the time of his being born into the world; but we read in the New Testament that he submitted to be baptized of *John* in the river *Jordan*. When he presented himself the *Baptist* said to him, *I have need to be baptized of thee, and comest thou to me? And JESUS said unto him, Suffer it to be so now, for thus it become'h us to fulfil all righteousness: then he suffered him; and as soon as he came out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him; and there came a voice from heaven, saying, This is my beloved SON, in whom I am well pleased.*

CHRIST was baptized, as he himself said, that he might *fulfil all righteousness*, or that he might, as the *second ADAM*, do every thing GOD required

mention of these deliverances in the Office of Baptism likely to do? What did NOAH and his *family* shew by going into the ark, on GOD's telling them that he was going to bring a *flood* upon the earth? What did GOD make instrumental to the *saving* of them, when all the *wicked* and *unbelieving* inhabitants of the world were *drowned*? Cannot GOD also make water *instrumental* in *cleansing* from *sin* those who shew their *repentance* and *faith* by desiring to *enter* into the *Christian covenant* by the *Sacrament of Baptism*?

What was our LORD JESUS CHRIST free from? What is meant by *original sin*? How was CHRIST free from *original sin*? What is meant by *personal sin*? How was CHRIST free from *personal sin*? What did he *submit* to, notwithstanding he was free both from *original* and *personal sin*? What did *John* say when JESUS offered himself to be baptized? What did our LORD reply? What did he see when he came out of the water? What was heard?

For what purpose did CHRIST say he was baptized? What may we suppose he meant by *fulfilling all righteousness*?

What

to be done for the *expiation of the sin of the first Adam*; and set an example of all that was proper for his *members* to do.

The *visible descent* of the HOLY GHOST upon him was a *token and pledge* that the *water of Baptism* was *sanctified* or *ordained* of GOD for the *mystical washing away of sin*; or, in other words, to be an *outward and visible sign of an inward and spiritual grace*; and it was also a *token and pledge* that *Baptism by water* should be *followed* by the *Baptism of the HOLY GHOST*.

From many texts of Scripture we may understand that the *Baptism of the HOLY GHOST* consists in an *inward washing or cleansing from sin*, a *deliverance from everlasting death*, a *sanctification or making holy*, and a *communication of spiritual life to the soul*.

A baptized person then is washed from the defilement brought upon human nature by *Adam's sin*; he is delivered from the wrath of GOD, or the penalty of *everlasting death*; he is *sanctified* or made holy, and received into the *Church of CHRIST* to be saved from the destruction which will fall on the wicked, as *Noah* was saved in the ark, and the *Israelites* in their passage through the *Red Sea*.

And if he continues *stedfast in faith*, or in the belief of all that the Scriptures teach concerning GOD and CHRIST, and the *salvation of mankind*; if he remains *joyful in hope* of everlasting life, and

*rooted*

What was the *visible descent* of the HOLY GHOST upon him, as the *second ADAM*, a *token and pledge* of to mankind? What do you understand by water being *sanctified* for the *mystical washing away of sin*? Is it the *nature of water to wash away sin*? Of what was the visible descent of the HOLY GHOST a *token and pledge* besides the *sanctification of water*, for the *mystical washing away of sin*?

What may we understand the *Baptism of the HOLY GHOST* to consist in?

What is a baptized person washed from?

What is he delivered from?

What is he made?

Into what is he received?

For what *purpose* is he received into the *Church of CHRIST*?

What is he required to *continue steadfast in*?  
 What is the *faith* that he is to be *steadfast in*?  
 What is he required to remain *joyful in*? What is he to be *rooted in*? What is meant by being *rooted*

*rooted in charity*, or constantly striving, from a real love of his fellow creatures, to do them all the good he can, he will pass *the waves of this world*, or the troubles and trials of human life, with safety, as *Noah* passed through the waves of the flood, and will *finally come to the land of everlasting life*, the *kingdom of heaven*, there to enjoy the blessings of *immortality*.

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OFFICE.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for *this infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.



*in charity?* If he is thus *stedfast in faith, joyful in hope, and rooted in charity*, what may he expect to *pass safely?* What do you understand by the *waves of this world?* Has not a good Christian as much reason to hope that he shall pass safely through the *troubles of this mortal life* as *Noah* had to hope he should escape, when all the wicked inhabitants of the world were *drowned by the flood*; or the *Israelites* that they should *pass safely through the Red Sea?* Where will the good Christian finally *arrive?* What is meant by the *land of everlasting life?* What will he enjoy there?

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What is GOD called in the beginning of this prayer?

Who is he said to be the *aid and helper of?*

What is he said to be of them that *believe?*

What do the congregation pray that the *infant* may receive?

On what *account* is GOD entreated to *receive the infant?*

What did GOD promise by his *beloved SON?*

What do the congregation pray that the infant may *enjoy?*

What do they pray he may *come to?*

## EXPLANATION.

Having entreated GOD to bless the *outward visible sign*, the *water of Baptism*, the priest in this prayer calls upon GOD, in the name of all present, to impart to the *child* who is presented for Baptism the *inward and spiritual grace*.

This *grace*, or *undeserved favour*, consists in *remitting* or *forgiving* all that is *sinful* in his nature, so that he may be *dead unto sin*, and granting him *regeneration*, or a *new birth unto righteousness*, through the *merits of CHRIST*, which may be considered as a resurrection unto life.

The Scriptures give the greatest encouragement to hope that the prayers offered in behalf of the infant presented for Baptism will be *granted*; for our LORD said, *Seek, and ye shall find; knock, and it shall be opened unto you*; and those who go to be baptized seek remission of sins, and a new birth unto righteousness; they *solicit* to have the kingdom of heaven *opened* unto them, and *Baptism* is the *way* which CHRIST himself appointed for entering into the kingdom of heaven; and as the *benediction* or  *blessing on water*, as the *outward and visible sign* in Baptism, was *universal* and *everlasting*, being designed for *all nations*, even to the *end of the world*, we may reasonably hope that *every one* who seeks admittance into the kingdom of heaven *finds it*,  
and

What does the priest, in the name of all present, call upon GOD to do in this prayer?

What does this *grace* consist in?

If all that is *sinful* in his nature is *remitted* or *put away*, what may he be said to be?

In what *light* may a *new birth* unto *righteousness* be considered?

Do the Scriptures give any *reason* to *hope* that the prayers offered for the *infant* who is presented will be *granted*?

What did our LORD say?

Do those who go to be baptized *seek* any thing?

*What* do they *seek*? Do they *solicit* to have any place *opened* to them? What *way* did our LORD appoint for *entering* into the *kingdom of heaven*, or becoming *members* of it? What reason have we to think that *every one* who *seeks* shall *find* remission of sins; and that *all* who *knock*; or who endeavour to come into the kingdom of heaven by the *door*, that is, by the *appointed way*, shall gain admittance; and that all who use the *outward visible sign*, the

and partakes of the *heavenly washing*, the *inward and spiritual grace*, so as ever after to be *clear from the original d filement* brought upon *human nature* by *Adam's sin*.

Infants indeed can neither *seek for themselves* or *knock for themselves*; but when they come to the use of their *reason* they will surely *rejoice* that, through the kindness of friends in *answering for them*, they have *found admittance* into the *church of CHRIST*.

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OFFICE.

*Then shall the people stand up, and the priest shall say,*

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children unto Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

*After*

*water of Baptism*, according to CHRIST's holy institution, shall *partake of the heavenly washing*?

What do you understand by the *heavenly washing*?

Can infants *seek for themselves* and *knock for themselves*?

When they are come to the use of their *reason*, what will they do if they reflect properly on the *privileges* and *advantages* of *early Baptism*?

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What is written in the tenth chapter of St. *Mark's Gospel*, beginning at the thirteenth verse?

Who were brought to CHRIST?

For what *purpose* were they brought?

How did our LORD's disciples *behave* on this occasion?

Was CHRIST pleased with them?

What did he say in respect to *letting* the children *come unto him*?

What did he say concerning the *kingdom of heaven*? When the children were brought what did he do?

*After the Gospel is read, the minister shall make this brief exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

#### EXPLANATION.

Young children could not of themselves *seek* to be among the number of our LORD's disciples; but when they were brought to him, while he was upon

Do not these words and actions of the SAVIOUR of the world afford great comfort? Did not they plainly express his good will towards infants?

Could those infants who were carried to our LORD have become his *disciples* if their friends had not taken them to him?

Could our LORD have received them with more kindness than he did if they had gone of themselves? Did not he approve the conduct of those who brought them? Did he not blame those who would have kept them from him?

Is there not the greatest reason to believe that he will favourably receive every infant who is brought to him? Will our SAVIOUR *embrace* in his *arms* those who are brought to him in baptism? What is there reason to hope he will embrace them with? What is there reason to hope he will give them? Being persuaded that CHRIST alloweth the charitable work of taking infants to be baptized, what should those who are present at a christening do?

upon earth, he received them with the utmost kindness, and proposed them as *patterns* to those who wished to become members of the kingdom of Heaven.

Our LORD is no *respector of persons*; he has said that in *every nation* those who are *baptized* shall be *accepted by him, even to the end of the world*. Infants make a considerable part of every nation; there can then be no doubt but that he *favourably receives* those which are presented unto him in *Baptism*; that he will *embrace them with the arms of his mercy, give them the blessing of eternal life; and make them partakers of his everlasting kingdom*; or admit them into his *church*, and give them a share in the blessings he purchased for all men, if their parents have them baptized, with a view of obtaining for them the *benefits and privileges* of the *Christian covenant*.

Those who bring infants to be baptized should call to mind the privileges to which they themselves were admitted in Baptism, which will incline



Has not he said that those of *all nations* who are *baptized* shall be admitted into his kingdom, even *to the end of the world*? Do not *infants* make a considerable part of every nation? Do not great numbers of mankind die in their infancy? Can there be any doubt then of CHRIST'S favourable reception of those infants who are brought to be baptized? Is not there the greatest reason in the world to hope that, on the contrary, he will *embrace* them with his *mercy*, though he is no longer upon earth to embrace them in his *arms*; that he will admit them into his church, and make them partakers of his everlasting kingdom, if their parents have them baptized with a view of obtaining for them the *benefits* and *privileges* of the *Christian covenant*?

Have not all who assemble at the Baptism of an infant, and who are fully persuaded of the goodwill of GOD the FATHER and the LORD JESUS CHRIST towards it, ample cause faithfully and devoutly to give thanks to GOD?

What should those who bring infants to be baptized, and indeed all who are present, call to mind?

cline them faithfully and devoutly to give thanks unto God, and say,

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## OFFICE.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and for ever. Amen.

## EXPLANATION.

GOD's having vouchsafed to call us to the knowledge of his grace and faith is an unspeakable blessing; and the more we know of grace and faith the more reason we shall find to adore his divine goodness: the increase of them depends upon the aid of the HOLY SPIRIT in opening our understandings when we study the written word of GOD, and therefore we pray that GOD *will increase our our faith and knowledge*. The HOLY SPIRIT is absolutely necessary for the new birth, and therefore

How should they give thanks?

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For what does the priest, in the name of all present, return thanks to GOD our heavenly FATHER?

What does he entreat God to do further for them?

What does he pray in behalf of the infant?

Is it not a blessing beyond the power of words to acknowledge sufficiently that it has pleased GOD to call us to the knowledge of his grace? Suppose he had determined to give us the blessing of a *new birth unto righteousness*, and other *spiritual blessings*, without letting us know any thing about them, could we have been so *happy* in this state of *darkness* as we may now be by the *light of the gospel*? Is it not likely that the more we know of GOD's *grace*, and the *faith* which is acceptable to him, the happier we shall be? On what does the *increase*  
of

fore the congregation prays to GOD to give his HOLY SPIRIT to the infant, that it may be born again to a new and spiritual life; in consequence of which it becomes through CHRIST what it could not be through *Adam*, an *heir of everlasting life*.

But though the HOLY SPIRIT is bestowed at Baptism, Christians are not to depend entirely on the *illumination* of the Spirit, they must use their own diligence.

---

Two things are required of persons to be baptized, *Repentance* and *Faith*.

The *Repentance* required of a person to be baptized consists in a *resolution* and *vow* to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; and it must be founded upon the hope of obtaining *remission of sins*, or that his sins may be forgiven, and that he may be cleared from the *guilt* and *defilement of sin* for CHRIST'S sake.

The *Faith* required of a person to be baptized is a *willingness* to believe every thing that the WORD of GOD makes known; and to *vow* obedience to every thing that GOD has commanded. This *faith* is founded upon a *firm persuasion* that, on these *conditions*,

of *spiritual knowledge* and *faith* depend? Can it be thought we can understand divine things as well by our own understanding alone as by the aid of that HOLY SPIRIT who inspired the sacred writings, and who is the very SPIRIT OF GOD? Why does the priest, in the name of all present, pray GOD to give his HOLY SPIRIT to the infant? What does it become by being born again? What do you understand by an *heir of everlasting life*?

Are we in studying the Scriptures to depend entirely on the *illumination* of the Spirit? What are we to use?

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How many things are required of persons to be baptized? What are they?

In what does the requisite *Repentance* consist?

On what hope must this *Repentance* be founded?

What is meant by *remission of sins*?

What is the requisite *Faith*?

Upon what is it founded?

Are

*ditions*, he shall be made by *Divine mercy* a member of CHRIST, a child of GOD, and an inheritor of the kingdom of Heaven.

As *repentance* and *faith* are both *required*, and the child, on account of its tender age, is not able to *perform* them, the priest, addressing himself to the *godfathers* and *godmothers*, reminds them of what they have *prayed for*, and of what they must *promise* in the child's name.

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OFFICE.

Dearly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this infant* must also faithfully for *his* part promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

This

Are infants capable of this *repentance* and *faith*?

Are they able to perform the baptismal promise and vow?

To whom then does the minister address himself when he declares what is required of persons to be baptized?

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What does he remind the *godfathers* and *godmothers* of as the design of their coming?

What does he remind them of having prayed for?

What promise does he remind them of?

What does he say CHRIST will surely do?

What does the priest say the *infant* must promise *on his part*?

By whom must the child make the promise?

When

This exhortation ended, the priest says,

I demand therefore,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

The godfather and godmothers answer,

I RENOUNCE THEM ALL—the answer which the *child* would undoubtedly make if capable of understanding the Christian covenant; for it is reasonable that those who enter into covenant with GOD should have the same *friends* and *enemies* as he has; and surely every one who is not hardened in sin would gladly renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, so as not to *follow* or be *led by them*, on condition of being made a *child of GOD, an heir to the heavenly inheritance, and a partaker of the gift of the HOLY SPIRIT.*—No one that reflects properly could continue *dead in trespasses and sins*, who could have a *new birth unto righteousness*; and every young person, who has been brought up according to the principles of the Christian religion, will find reason to rejoice that they had friends to answer for them before they were capable of answering for themselves.



When the *exhortation* is ended what does the priest demand of the godfathers and godmothers in the first place?

What do they answer? In *whose name* do they promise and vow to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so as not to follow or be led by them? Do not the godfathers and godmothers make the *very answer* which the infant *would make* if capable of understanding the Christian covenant? Do you now think that, if you had been capable of understanding the *conditions* of the *Christian covenant*, you should have answered as your *godfathers* and *godmothers* did? If you had not been already baptized, and were convinced of the necessity of a new birth unto righteousness, which would you now do, continue *dead in trespasses and sin*, or seek for the *new birth* in the *Sacrament of Baptism*? If you were sensible that you could not become a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven, without renouncing the devil, the world, and the flesh, what would you be ready to do? Are you glad or sorry that, by having friends to answer for you, you have been in covenant with GOD several years sooner than you otherwise could have been?

What

The minister then demands, in the name of the child,

Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

To this they should make the answer which the child would doubtless make itself, if capable of studying the Scriptures by which these articles are revealed.

ALL THIS I STEDFASTLY BELIEVE.

Without a *stedfast belief* in GOD the Father Almighty no one who is come to the use of reason could expect to be made a *child of GOD*.

Without a *stedfast belief* in JESUS CHRIST, the only SON of GOD, no one could expect to be made a *member of his church*, or to have him for their LORD.

Without a *stedfast belief* in the HOLY GHOST no one could expect *sanctification*, or assistance from him.

Without

What are the next questions which the priest puts to the *godfathers* and *godmothers*? With what part of the *Church Catechism* do these questions agree?

Do you believe in **GOD** *the Father Almighty, Maker of heaven and earth*? If you could have known at your *baptism* what you now do, would you have professed this belief?

Do you now believe the different articles of the *Apostles Creed* which relate to **JESUS CHRIST** *the only SON of GOD the FATHER, and our LORD*? If you were going to be baptized *now*, would you profess this belief?

Do you now believe in the **HOLY GHOST**, and in all the following articles of the *Creed*? Would you profess your *stedfast belief* in them?

Would any one who has *sense* and *reason*, and who wished to become a *child of GOD*, disbelieve what he has plainly revealed in *Scripture*?

Would any one who wishes to be a *member of CHRIST's church*, and to have **CHRIST** for their **LORD**, refuse to believe what he and the **HOLY GHOST** have revealed concerning him?

Without a *stedfast belief* in the **HOLY GHOST** can any one expect to be *sanctified* and *helped* by him? Would you profess to believe in the **HOLY GHOST** then? Without

Without a *stedfast* belief in the *Holy Catholic Church*, &c. no one could expect to partake of the *privileges of the Christian covenant*.

The priest then demands of the godfathers and godmothers to answer for the infant whether it is willing to be joined by the *Sacrament of Baptism* to the *society of Christians*?

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OFFICE.

Wilt thou be baptized in this faith?

If the infant was capable of *knowing* the *extraordinary privileges* belonging to a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven, it would doubtless answer as the *godfathers* and *godmothers* do.

OFFICE.

THAT IS MY DESIRE.

The priest then demands of the *godfathers* and *godmothers* to answer for the child's *keeping the conditions* of the *Christian covenant*.

OFFICE.

Wilt thou then obediently keep God's Holy Will and Commandment, and walk in the same all the days of thy life?

The

Without a *belief* in the *Holy Catholic Church*, and the *Communion of Saints*, can any one hope to *partake* of the *privileges* of the *Christian covenant*? Without a *belief* in the *resurrection of the dead*, and the *life everlasting*, can any one expect to be raised to a life of everlasting happiness?

Do you believe *all the articles of the Christian faith*? If you had not been baptized, would you now make the same profession as your *godfathers* and *godmothers* made in your name?

Do you think that *repentance* and *faith* are sufficient without obedience? Can any one expect to be taken into a *covenant* even with their *fellow-creatures*, without *promising* to fulfil the conditions of it? Has not GOD a still stronger claim to our obedience to his most *Holy Will and Commandments*?

Does

The infant, if sensible that it could not be admitted to *share* the *privileges* of the Christian covenant, without *promising* what is required of all who are admitted into it, would surely answer, as its sponsors do,

OFFICE.

I WILL.

You see then your godfathers promised nothing for you but what, if you had been sensible of your own *natural state*, and the *benefits* of the *new birth*, you would have promised for yourself.

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When the godfathers, &c. have in the child's name promised the three things required, *Repentance*, or renouncing sin, *Faith*, or belief in the Articles of the Christian Faith, and *Obedience* to God's Holy Will and Commandments,—the minister says the following prayer, to every clause of which the people say Amen.

OFFICE.

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant

Does GOD command any thing but what is really most for our own interest, and the good of our fellow creatures? If you had not been baptized, and were asked whether you would *obediently keep* GOD's *Holy Will and Commandments*, what answer would you make?

Did your *godfathers* and *godmothers* promise and vow any thing in *your name* which you *ought* not, and which you *would* not *willingly* have answered for *yourself*, if you had been sensible of your *natural state*, and the necessity of a *new birth*? Are you glad you had friends to answer for you?

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What *three things* do godfathers and godmothers promise?

Read the prayer which follows their promise and vow.

What does the minister pray may be *buried in the infant*? What does he pray may be *raised up in the infant*?

D

What

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

#### EXPLANATION.

The *old Adam* signifies the *sinful nature* derived from the *first man*. Those who are baptized are considered as *dying unto sin*, or as having this *sinful nature* die; and as being *buried with CHRIST*.

The *new man* signifies the *regenerate nature* derived from the *second Adam*, the *LORD from Heaven*.

By *carnal affections* are meant too great a love for the *body*, and the *things that sustain this mortal life*; and for those pleasures which are enjoyed by means of the *outward senses*.

*Things belonging to the SPIRIT* are those *virtues* to which the *HOLY SPIRIT* inclines the hearts of the *children of GOD* when they are *led by him*.



What does he pray may *die in the infant*?

What does he pray may *live and grow up in the infant*?

What does he pray that the infant may have *power and strength to do*?

What does he pray that all baptized persons may be endued with?

How does he pray they may be rewarded?

Have they a *natural right* to be so rewarded?

What is meant by the *old Adam*?

What is supposed to become of this sinful nature in *Baptism*? Would not every one wish to have this sinful nature *buried*?

What is meant by the *new man*? Is it not very desirable to have the spiritual nature derived from the SON OF GOD grow up in him?

What are meant by *carnal affections*?

Would any one wish to have carnal affections grow up to spoil his regenerate nature?

What are meant by *things belonging to the SPIRIT*? Would not every one wish to have spiritual virtues grow up in them?

Every one of the human race, even after they are *born again unto a new and spiritual life*, have *three enemies* to struggle with, the *Devil*, the *World*, and the *Flesh*: though every one who is baptized *renounces* them, he cannot *avoid their temptation*; because it is the will of our HEAVENLY FATHER that his children should prove their *obedience* by *resisting temptation*. But he will not suffer them to be *tempted* above what they are *able to bear*—he will, *with the temptation*, make out a way to *escape* unhurt, and give them *spiritual strength* to come off  *victorious*, and to *triumph over* their three spiritual enemies.

To be *dedicated to GOD* signifies to be *given up to GOD to do his Holy Will*. Whoever is dedicated to GOD in *Baptism* has, besides his earthly parents, a HEAVENLY FATHER.

Our HEAVENLY FATHER endues his children with *heavenly virtues*; he *inclines* them to *goodness* by his SPIRIT; and if they willingly practise those virtues which the SPIRIT suggests, GOD will, through his infinite mercy, for the *sake of CHRIST*, (who in *human nature* practised those virtues) reward them with everlasting happiness, the same as if their *disposition to virtue* had *originally* proceeded from their *own goodness*.

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Having

Have those who are born again in Baptism any *enemies* to struggle with?

What are these enemies?

Cannot those who have *renounced* the Devil, the World, and the Flesh, avoid their temptations?

Why not?

Will GOD suffer his children to be tempted beyond what they are able to bear?

When he suffers them to be tempted in order to try their *faith* and *obedience*, what will he do for them, if they are faithful and obedient?

How will they come off? Over what will they triumph?

What is meant by being *dedicated* to GOD?

What FATHER have those who are baptized, besides their earthly father?

What does our HEAVENLY FATHER endue his children with?

What does he incline them to by his HOLY SPIRIT?

If they willingly practise these virtues, and *follow* these good inclinations, what will GOD do?

Is not this a most wonderful instance of his infinite goodness and mercy?

Having prayed GOD to change the sinful nature of the child, the minister repeats the following prayer.

## OFFICE.

Almighty everliving God, whose most dearly beloved Son Jesus Christ our Lord, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

## EXPLANATION.

We read in *St. John's Gospel*, that when our SAVIOUR hung dead upon the cross a soldier pierced his side, and there came out *blood* and *water*, to intimate (as our church supposes) that mankind are to be saved through CHRIST by *water* and *blood*; the *Water of Baptism*, the *Blood of the Redeemer*.

After having prayed GOD to change the sinful nature of the child, what does the minister repeat?

What did our LORD shed out of his most precious side?

What commandment did he give to his disciples?

What does the priest, in the name of himself and all present, beseech GOD to *sanctify*?

What does he beseech him to grant that the infant *may receive*?

In what part of Scripture do we read an account of water and blood coming out of our LORD's side? How did it happen?

What is this circumstance of blood and water flowing from his side understood to intimate?

By what *Water* and *Blood* are mankind to be saved?

If CHRIST had not *commanded* his *apostles* to baptize in the *name of the FATHER, the SON, and the HOLY GHOST*, they would have had no authority to do it; *Baptism* would not have been a *Sacrament*; but, having commanded his *first ministers* to baptize in this manner *all nations*, there is the strongest reason to believe he designed the *same form of words* to be used as long as the Christian covenant shall continue in force, namely, *to the end of the world*.

All who are present at a christening should pray to GOD to bless *the ordinance of Baptism*, because it concerns that *body* of which every Christian is a *member*.

Water cannot of *itself* wash away *sin*; it can only wash it away *mystically*, that is, in a *secret, hidden way*, which we cannot fully comprehend. The *water of Baptism* being *consecrated* or set apart for a *holy purpose*, and *sanctified* of GOD for the end designed, is an *outward visible sign* that GOD, regarding the infant as a *member of CHRIST's body*, on account of Repentance and Faith, and the promise of Obedience, *cleanses* it from the *guilt of sin* for his sake; and it is also a *pledge* or *token* to assure the *baptized person* that he is regarded of GOD as *regenerate* or *born again* to a *life of righteousness*.

The *fulness of the grace of GOD* signifies such a *share of GOD's favour*, and such a *measure of the HOLY SPIRIT*, as may be necessary for the bap-  
tized

In *whose name* were the disciples commanded to baptize? If CHRIST had not commanded it, would they have had authority to do it? Would Baptism have been a Sacrament if any other but CHRIST had ordained it? Why not? As CHRIST did ordain the *Sacrament*, and commanded his *first ministers* to baptize in this manner *all nations*, is there not reason to believe that he designed all *future ministers* should baptize, and use the same form of words in Baptism to the end of the world?

What should all who are present at a christening pray GOD to do?

Why should they thus pray?

Can water of *itself*, in a *natural way*, wash away *sin*?

Can it reach the *soul*?

Can it cleanse a *spirit*?

Is there any human creature without a *soul* or *spirit*?

In what way alone can water wash away sin?

What is meant by the word *mystical*?

What is water the outward sign of when it is *consecrated* or set apart for the holy purpose of Baptism, and *sanctified* of GOD for the end designed?

Of what is it a *pledge*?

What is that fulness of the grace of GOD which is prayed for in this prayer?

As long as he is full of the grace of GOD will

tized person to *continue* dead unto sin, buried with CHRIST, and alive unto righteousness.

*Faithful and elect children* signify those people who keep their part of the Christian covenant, for these have an eternal inheritance reserved for them in the heavenly kingdom of GOD, and a share in the privileges of his children on earth, particularly the aid of the HOLY SPIRIT, and a right for CHRIST's sake, as his *member*, to call GOD their FATHER.

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OFFICE.

*This prayer ended; the priest shall take the child into his hands, and shall say to the godfathers and godmothers,*

Name this child.

*And then naming it after them, (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words.*

EXPLANATION.



he not be dead unto sin, and alive unto righteousness?

Who are meant by faithful and elect children?

What have these reserved for them in heaven?

What have they a share of upon earth?

What are the greatest of these privileges?

What does the priest do after having prayed God to sanctify the water of Baptism?

What does he say to the godfathers and godmothers?

What does he say when he baptizes the infant?

## EXPLANATION.

As our climate is not a hot one, and infants are likely to get cold by *dipping*, the custom has been changed in the *Church of England* from a persuasion that, provided *water* is used in Baptism as an *outward and visible sign*, the *quantity* is immaterial. Without the *spiritual grace* not all the *rivers* in the world, nor even the *ocean* itself, could wash away the *original-defilement* of human nature; with the *spiritual grace* a *drop of water*, accompanied by *Repentance* and *Faith*, will be efficacious.

The *name* which is given to a child at its Baptism is called its *Christian name*, because it was given him when he was made a Christian.

By the *name* which his *godfathers* and *godmothers* gave to him the new Christian is received into the *Church of CHRIST*, or among the members of *CHRIST* on earth. The having a Christian name given him signifies that he professes to be a *disciple of CHRIST*, to own him for a *LORD* and *MASTER*, and live as his gospel directs.

The *Christian name* is also a *sign* by which the Christian should be reminded that he was born again in *Baptism* to a life of righteousness, made a member of *CHRIST*, and as such a child of *GOD* by *adoption* and *grace*.

By *adoption* and *grace* are meant being taken into favour with *GOD*, of his own free mercy,  
through

Is it common now to dip children?

Why is it omitted?

If water has not a *natural property* to wash away sin, but its being *instrumental* to it depends entirely on the  *blessing* of GOD, is it not reasonable to think that he can give as much efficacy to a *single drop* as to a *river* or even an *ocean* of water?

What is that name called which is given to an infant at Baptism?

By what name is the new Christian received into the Church of CHRIST?

What is meant by his being received into CHRIST's Church?

What does his having a Christian name signify?

What else should the Christian name of every person serve as a sign to remind him of?

What is meant by adoption and grace? Could any one born the child of wrath become a child

of

through JESUS CHRIST, so as to be owned by him as his children. To those whom he adopts GOD gives his fatherly protection from spiritual and temporal evils, and provides all things needful both for their souls and bodies: he also gives them fatherly correction when they act contrary to his commandments, lends a favourable ear to their prayers when they repent, and provides an eternal inheritance for them in the kingdom of heaven, if they continue obedient.

In the *Sacrament of Baptism* the children of *Adam*, born in sin, and under the *wrath of God*, are called into GOD's favour, and *reconciled* to him as *members of CHRIST*, and made by *adoption and grace* what they were not by *nature*, *Children of God*. They are *elect* or chosen to be heirs of glory after the resurrection of the dead; but it still remains with them to make their calling and election sure, by continuing stedfast in faith and obedience; if they renounce any of the articles of the Christian faith they depart from their covenant, and if they prove disobedient children, and refuse to be guided by the Spirit of their HEAVENLY FATHER, they cut themselves off from CHRIST's body, and will be cast off as corrupt members.

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When the child, on account of its being baptized in the name of the FATHER, SON, and  
HOLY

of GOD any otherwise than by adoption and grace?  
 From what does GOD protect those whom he  
 adopts as his children?

What does he provide for them?

What does he give them when they depart from  
 their duty?

What does he do when they repent?

What will he do if they continue *obedient*?

Are the children of *Adam*, as *members* of  
 CHRIST, reconciled to GOD in the Sacrament of  
 Baptism?

What are they made by *adoption and grace*?

What are they *elect*ed or *chosen* to be?

Is there any thing remaining for *them* to do?

How are they to make their *calling and election*  
*sure*?

What will they do if they *renounce* any of the  
 articles of the Christian faith?

What will they cut themselves off from if they  
 prove *disobedient children*?

What will GOD do to those who continue in  
 disobedience?

---

When the child has been baptized in the name  
 of the FATHER, the SON, and the HOLY GHOST,  
 in

HOLY GHOST, is concluded to be *received by CHRIST*, as his *member*, *sanctified by the HOLY SPIRIT*, and made the *child of GOD by adoption and grace*, the minister, in the name of himself and all Christian people who may be present, says,

## OFFICE.

We receive this child into the congregation of Christ's flock, and do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banners, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

## EXPLANATION.

By this form the minister expresses the consent of himself and those who are present, and indeed of all the members of the established church, to admit the new Christian into *their society*, and to a *participation of the benefits* which Christian people are entitled to on *earth* by the *laws of the land*, which are many.

He also, in the name of himself and all Christians, acknowledges the baptized person to be among the number of those whom they are *bound to love and assist* in a more especial manner for  
their

in what relation may we conclude it to stand to CHRIST? By whom may we conclude it to be *sanctified*?

What may we conclude it to have become by *adoption* and *grace*?

What does the minister then, in the name of himself and all Christians who may chance to be present, say? Where does he say they receive the child? What does he sign him with? What is the sign of the cross a *token* of? What is he to confess who is so signed? What is he to do under CHRIST's banner? Against whom is he to fight? What is he to continue?

What does the minister express by this form?

Are Christian people entitled to any *privileges* by the *law of the land*?

What does the minister in the name of all Christians *acknowledge*?

For *whose sake* are Christians *bound* in a more especial manner to *assist one another*?

What

their SAVIOUR'S *sake*, who commanded all his followers to *love one another as he had loved them*.

The sign of the cross is a *token* to the child that he is a disciple of the SAVIOUR who laid down his life for mankind; and that it is his duty to confess his faith in CHRIST crucified. Our LORD, before he left the world, said to his disciples, *Who-soever shall be ashamed of me, and of my words, in this sinful generation, of him also shall the Son of Man be ashamed when he shall come in the glory of his Father, and all the Holy Angels with him. Whosoever shall confess me before men, him will I also confess before my Father which is in heaven.*

It is no uncommon thing, in *this generation or age*, to see people *ashamed* of their *Christian profession* if they chance to be in company with *scoffers* who turn it into ridicule. On these occasions they should call to mind our SAVIOUR'S words, and think how they will be able to bear the shame of being exposed as *unfaithful servants* before GOD and the *Holy Angels*.

St. Peter was once tempted to *deny his LORD*; but no sooner was he reminded of his sin than he *wept bitterly* to think that he could be so *base* and so *mean* as to dishonour that Master who was about to lay down his life for his servants.

The Christian life is compared to a *warfare*, and Christians to *soldiers*, because they have power-  
ful



What did CHRIST command his followers to do?

What is the sign of the cross a *token* of to the baptized person?

What is he bound as a *disciple* to *confess*?

Then he is not to keep his Christian profession a *secret*, is he?

What did our LORD, a little before he left the world, say concerning those who should be *ashamed* of him?

What did he say of those who should *confess* him?

Is it a common thing in *this generation* to see people *ashamed* of their *Christian profession*? What should they call to mind on these occasions? What should they think? If they are ashamed and afraid to bear the scoffs of ignorant, wicked people on earth, how will they bear to be exposed as *unfaithful servants* before GOD and the *Holy Angels*.

Do we read in Scripture of any *disciple* who was tempted to *deny* his LORD? What did *Peter* do as soon as he was reminded of his sin? What did he *weep* for? Have not all equal cause to *weep bitterly* for *denying* or being *ashamed* of a LORD who has laid down his life for his servants?

What is the *Christian life* compared to?

What are *Christians* compared to?

Why

ful enemies to struggle with. CHRIST, in allusion to this warfare, is called their *Captain*, because he is the guide or leader to salvation. By his life, sufferings, and death, he, as a *second Adam*, fulfilled all righteousness, and obtained *redemption* for the whole race of mankind, and *salvation* for all who will *follow him*, or copy his example. By his *gospel* he instructs his soldiers in their duty; by his SPIRIT he arms them for the combat, and assists them in subduing their spiritual enemies; and if they *fight manfully* he will finally conduct them to a *heavenly kingdom* which he has gained for them: and when they are signed with the *sign of the cross* they are *enlisted* as it were under CHRIST'S *banner*, they submit themselves to his *command*, and engage to strive against the devil, the world, and the flesh, that they may not reign over them instead of Him who is their rightful Lord and Master.

In respect to *human affairs*, every soldier who *deserts to the enemy* is reckoned a *traitor*; and every one who *refuses to fight* under a good commander, or *yields himself a slave to the enemy*, is deemed a *coward*: how much more are they *traitors and cowards* who desert from the *Captain of their Salvation*, and yield themselves slaves to *Satan*, the *world*, and the *flesh*!

Whoever considers the value of the *prize* for which he contends, and the *support* he shall have, will

Why are Christians compared to *soldiers*?

What is CHRIST *called* in allusion to the Christian warfare?

Why is he called their *Captain*?

What did he obtain by his *sufferings* for all mankind?

What did he *purchase* for those who will follow him?

What does the Captain of their Salvation do by his *Gospel*?

What does he do by his *Spirit*?

If Christians *fight manfully*, what will their *Captain* do?

When baptized persons are *signed with the sign of the cross*, are they not *enlisted*, as it were, under CHRIST's *banner*?

To what do they *submit themselves*?

What do they *engage to do*?

In *human affairs* what is every *soldier* reckoned who *deserts to the enemy*?

What is every one reckoned who *refuses to fight* under a good commander, or who yields himself a *slave to the enemy*?

What are those then who *desert* from the *Captain of their Salvation*, and who yield themselves *slaves to Satan, the world, and the flesh*?

What will those do who consider the *value* of the *prize* for which they fight in the Christian warfare?

What

will surely *fight manfully*; that is, as a human creature redeemed from everlasting death, and made a child of GOD, *should and is enabled to fight*. The *prize* is no less than *everlasting life and happiness in heaven*; but whoever wishes to gain it must continue CHRIST'S *faithful servant unto the end of their life*, for to such only has he promised the *crown*. These are the words of our great Commander, delivered since he took possession of his kingdom,

*He that overcometh shall be clothed in white raiment, and I will confess his name before my Father which is in heaven.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my FATHER on his throne.—GOD shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.—Behold I come quickly, and my reward is with me, to give to every man according to his work.*

Happy will those be who at the close of life can say with St. Paul, *I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at the last day, and not to me only, but to all them also that love his appearing.*

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Having

What is to be understood by *fighting manfully*?

What is the *prize* for which Christians are to fight manfully, under the command and protection of the *Captain of their Salvation*, against the *Devil*, the *world*, and the *flesh*?

What must those who wish to gain it continue to the end of their lives?

Has not our great Commander, since he took possession of his kingdom, given great encouragement to his *soldiers* and *servants* to continue *faithful till death*? What has he promised to him that overcometh his spiritual enemies? What does he say GOD will do?

Will it not be a most happy state to get into a world in which there will be no more *sorrow*, *tears*, or *pain*, for *endless ages*? What does our LORD promise to *bring with him*? How will he reward *every man*?

What did St. *Paul* say a little before he died? Will not those be happy who at the close of life can say the same? To whom did St. *Paul* say the LORD the righteous judge will give the crown of life? Who will love the appearance of their heavenly judge, those who have proved themselves *faithful soldiers* and *servants*, or those who have *deserted from him*, and yielded themselves *slaves* to *Satan*, the *world*, and the *flesh*?

Having received the child into the congregation of CHRIST'S church, the minister pronounces him *regenerated*, or a *new creature*, and *grafted into the body of CHRIST*, or a *member of CHRIST*, and very properly calls upon the people present to return thanks to ALMIGHTY GOD for the blessings procured to him by *Baptism*, which are beyond value. He then calls upon them to join with him in praying that the child may lead the rest of his life agreeable to the beginning of it, saying,

## OFFICE.

Seeing now, dearly beloved brethren, that *this child is regenerate and grafted into the body of Christ's church*, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

Our Father, which art in Heaven, &c.

## EXPLANATION.

As the best prayers which *men* can make are imperfect, and as the LORD'S *Prayer* was taught by our blessed SAVIOUR himself, no ordinance of

After having received the child into the *congregation of CHRIST's church*, what does the minister pronounce him?

What does he call upon the people who are present to do?

What else does he call upon them to join with him in?

Should not every Christian who is present at a Christening return thanks to ALMIGHTY GOD that another human being is *born again unto righteousness*, and that another member is added to that *Holy Church* which is called the *body of CHRIST*? Ought they not, according to the principle of *Christian charity*, to offer up their earnest supplications that he may lead the *rest of his life according to this beginning of it*?

What prayer do the minister and people join in?

Is any ordinance of religion *complete* without the *LORD's Prayer*? Why not?

E

What

religion can be complete without it ; but it is particularly proper in the office of Baptism to address GOD as our FATHER, to pray that *his kingdom may come, and his will be done in earth as it is in heaven*, not only by the *new Christian*, but by every person present.

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The Lord's Prayer ended,

*The Priest shall say the following thanksgiving.*

OFFICE.

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection ; so that finally, with the residue of thy holy church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. Amen.

EXPLANATION.



What is particularly proper to be done in the office of Baptism? Is it not proper to include a *new Christian brother or sister* when addressing our **HEAVENLY-FATHER**, and to pray that **GOD'S kingdom may come, and his will be done by us and the new Christian, &c.**

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What is the priest to say after the **LORD'S Prayer?**

What thanks are proper to render to **ALMIGHTY GOD** for being pleased to *regenerate* the infant with his **HOLY SPIRIT**, for making him his *own child by adoption*, and *incorporating him into the Church of CHRIST?*

As the infant is now *dead unto sin* and *living unto righteousness*, and *buried with CHRIST*, what should all present beseech **GOD** to grant that he may be enabled to do?

As the infant is by Baptism made a *partaker of the death of CHRIST*, what should they pray that he may also be made a partaker of?

What should they pray that he may finally be?

## EXPLANATION.

There is no doubt but that GOD does *his part* in the *Sacrament of Baptism*, by giving the *inward and spiritual grace*, by which baptized persons are cleansed from sin and born again, and of which *water* is the *outward and visible sign*.

And the same *faith* or *belief* in GOD's promises which leads parents to *have their infants baptized*, and *godfathers* and *godmothers* to *answer for them*, and other people to be present at christenings, should incline them *all* to believe that what they prayed for is *actually done*, that the child is *really* and *truly* in the sight of GOD a *new creature*, cleansed from *sin* by the HOLY SPIRIT, made a child of GOD by *adoption*, and *incorporated* or taken into the *body of CHRIST*. They may therefore very safely pray for him as a new creature, dead unto sin, and alive unto righteousness.

But as every human being has a *freedom of will*, it is possible that this new creature thus cleansed from *original sin*, or the defilement of sin, by *water* and the HOLY SPIRIT, may, when he comes to the use of his reason, neglect to avail himself of these high privileges, may forget that he is the *child of GOD*, a *servant* and a *soldier* of JESUS CHRIST, and that, as such, he is to *crucify* the old man, and *abolish* the *whole body of sin*.

To

Is there not all the reason in the world to believe that GOD does *his part* in the *Sacrament of Baptism*? What do we understand to be GOD's *part*? What is the *outward sign* and *pledge* of this *inward* and *spiritual grace*?

What should that *Faith*, which leads *parents* to have their children baptized, *godfathers* and *godmothers* to answer for them, and *other people* to be present at christenings, incline them all to believe?

If they believe all this, what may they do?

Has every human creature a *freedom of will*?

What is it possible then that the *new creature*, cleansed from the defilement of *original sin*, and born again of *water* and of the *Spirit* to a life of righteousness, may neglect to do when he comes to the use of his understanding?

What is it possible he may through inattention *forget*?

To crucify the *old man*, and to abolish the whole body of sin, is to endeavour to subdue and mortify every corrupt inclination, and to strive to root it out of his heart. If he *indulges sin* he cannot be a partaker of the benefits of the death and resurrection of CHRIST; he will lose his *title* to the heavenly inheritance promised to him, and provoke his HEAVENLY FATHER to disinherit him and cast him off.

It is therefore an act of *Christian charity* to implore GOD to give his *early grace* to the baptized infant, that he may grow up in habits of piety and virtue, which will greatly lessen his labours, in *crucifying the old man* and *abolishing the body of sin*, and preserve him from becoming a *devoted slave to Satan*.

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*After the Thanksgiving, all standing up, the priest shall say to the godfathers and godmothers this Exhortation following.*

Forasmuch as *this child* hath promised by you, *his sureties*, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may

How should he *crucify the old man*, and *utterly abolish the whole body of sin*?

What should he endeavour to *subdue, mortify,* and *entirely root out*?

If he *indulges* or gives way to *sin* can he expect to *partake* of the *benefits* of CHRIST'S *death* and *resurrection*?

Is it not an act of *Christian charity* to entreat GOD to give his *early grace* to the baptized infant, that he may grow up in *habits* of *piety* and *virtue*?

What will these *early habits* greatly lessen?

What will they prove a means of *preserving him from*?

What follows the Thanksgiving in the office of Baptism?

What do children *promise* by their *sureties*?

If godfathers and godmothers promise these things in the *name of a child*, what is it their duty to *see to*?

may know these things the better, ye shall call upon *him* to hear sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

*Then shall he add, and say,*

Ye are to take care that *this child* be brought to the bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

#### EXPLANATION.

This exhortation is designed,

First, To *remind* godfathers and godmothers of the *promise* and *vow* they solemnly made in the  
child's

In order that the infant may *know* these things better than many of their sureties are capable of teaching them, what should *godfathers* and *godmothers* frequently call upon those whom they have answered for to do?

What should they chiefly *provide* for?

What is meant by the *soul's health*?

Can that *soul* be said to be *in health* which is in *danger of everlasting death*?

Is not that *soul in health* which is in the *way of everlasting life*?

Is not that *soul in the way of everlasting life* which is *virtuous and godly*?

What is the *exhortation to godfathers and godmothers* designed for in the *first place*?

child's name, which lays them under an obligation to see that he is *properly instructed to fulfil it.*

Secondly, This exhortation points out the *particulars* in which *young Christians* should be *instructed*, that they may be able to fulfil the promise and the vow made in *their name* when they come to *years of discretion.* As godfathers and godmothers are not constantly with their godchildren, and may not be able, for want of a good education, to *explain* the principles of the Christian religion to them, they are directed to *see* that they *are taught* the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*; the first of these contains all the *Articles of the Christian Faith*, which they professed in the child's name to *believe*; the second assists them in the way of praying to their heavenly Father; and the third teaches them what these *Commandments* particularly are, in which they have promised that they shall *walk.*

Thirdly, This exhortation explains, in very few words, what a *godly and Christian life is*, which demands the particular consideration of those who are *virtuously brought up*; for the best instruction will avail but little, unless young persons *remember*, that is, *always keep in mind*, with a desire to lead a *godly and a Christian life*, that the *Sacrament of Baptism*, which they received in their *infancy*, represents the *Christian profession*, or what every one professes who call themselves



What obligation do they lay themselves under by making a *promise* and *vow* in the *name of a child*?

What does this exhortation point out in the *second place*?

What *particulars* should *young Christians* be instructed in to enable them to *perform* the *promise* and *vow made in their name*?

Why are godfathers and godmothers directed to *see* that the children are taught the Creed, &c.

What does the Creed contain?

What does the LORD'S Prayer put children in the way of doing?

What do the Commandments teach them?

What does this exhortation explain in the *third place*?

Is it not a matter of great consequence to know and consider what a *godly* and a *Christian life* is?

Will the mere *knowledge* of duty be sufficient?

What does this exhortation intimate that young persons should always *remember* or keep in mind?

Is it sufficient if they merely *remember* so as *not to forget* their duty?

What desire should accompany this *remembrance*?

What

themselves Christians; which is, to *follow the example of our SAVIOUR CHRIST*, and to be made as *like unto him* as human frailty will admit of: that as he *died and rose again* for them, so should those who are baptized *die from sin, and rise again unto righteousness*; die from sin by continually *mortifying or killing*, as it were, their *corrupt and evil inclinations*, that is, whatever inclinations have a tendency to corrupt the mind by *destroying virtue and cherishing vice*; and rise to righteousness, so as daily to proceed, or to improve from day to day, in all *virtue and godliness of living*, under the guidance of the HOLY SPIRIT, whose aid will be granted if they pray for it.

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OFFICE.

It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

EXPLANATION.

If properly improved it will be found a great advantage and blessing, both in respect to the affairs of *this life* and of that which *is to come*, to have been born of *Christian parents* and *baptized in infancy*.

The laws of the nation give many privileges to *Christians* which others have not. No *unbaptized*

What should they remember in respect to the *Sacrament of Baptism*?

What does every one profess who calls himself a *Christian*?

If **CHRIST** *died and rose again*, what should those who are baptized do?

How can they *die to sin*?

What are meant by *corrupt and evil inclinations*?

How can they *rise unto righteousness*?

Whose *aid* must they have to *enable* them to die unto sin and rise unto righteousness?

How are they to obtain the aid of the **HOLY SPIRIT**?



If the law of the land gives privileges to Christians which others cannot enjoy, is it not an *advantage*

*person* can obtain possession of an estate by inheritance, for all children who are christened are registered in the parish books, and if their names cannot be found there the lawfulness of their birth is disputable, and the next heir, if he has been *baptized*, may obtain the inheritance from him.

Children *baptized* in *infancy* are dedicated to GOD before they are capable of being *tempted* by the three spiritual enemies of mankind; they are born unto righteousness, cleansed from the defilement brought upon human nature by the sin of the first man; and there is no doubt but that, if they die *in their infancy*, they are received by their SAVIOUR into his heavenly kingdom.

Great allowances will doubtless be made for those children who, having *careless parents* and *sureties*, are *neglected*, and suffered to grow up ignorant of the terms of the Christian covenant; but they will not be excused if other opportunities are afforded them of learning their duty.

Happy

*vantage* to be born of *Christian parents* who take care that their children are baptized in their *infancy*?

Would it not be a sad thing to lose a good estate for want of being christened and registered in the parish book?

Is it not a great blessing for children to be *dedicated to God* before they are capable of being *tempted by the Devil, the World, and the Flesh*? Is it not a great *blessing* to be cleansed from the defilement of original sin, and become a child of *God in early infancy*? Is there not the greatest reason to believe that *God*, who is so good as to admit infants into *covenant* with him for their *SAVIOUR's* sake, will admit them into *heaven* for his sake, if they die without having committed *actual sin*? Is there not reason to believe that the *SAVIOUR* who said, *Suffer little children to come unto me, and forbid them not*, will receive those to himself who have been baptized according to his holy institution?

Suppose children whose lives are spared have *careless parents and sureties*, do not you think *God* will graciously make allowance for their *ignorance*? Suppose they should chance to be sent to a *school* where there are teachers willing to instruct them in the *Creed*, the *LORD's Prayer*, and the whole of the *Church Catechism*, will they have the same *excuse* for ignorance then? Suppose they are taken

to

Happy are they who, as their understanding ripens, and they become capable of learning their duty, and of committing sin, have *good parents* and *friends* to train them up *in the way they should go!* and thrice happy are they who yield their minds to be guided by the HOLY SPIRIT in the way of holiness, and who seize with pleasure every opportunity of learning their duty, and practising it to the best of their knowledge; such children as these the HOLY SPIRIT will assuredly *assist*, their SAVIOUR will constantly *embrace with the arms of his mercy*, and their HEAVENLY FATHER will continually behold with *benignity and love.*— Such children will *increase in true wisdom as they grow in stature*; they will be *strengthened* to avoid the *sins and follies of childhood and youth*, will gain an early acquaintance with the *Word of GOD*, and they will learn the way to obtain immortal happiness and a heavenly inheritance, while others of the same age, neglectful of the religious instructions which are offered to them, and unmindful of the *Christian covenant*, are daily contracting *habits of vice*, and wasting their *best days* in the idle pursuit of *fugitive pleasures*, which give no  
*lasting*

to *church* by any person whatever to hear the service read and sermons preached, will it not be the same to *them* as if their *parents* and *sureties* took them? Have not most children in this country some or other of these advantages?

As there certainly are in the world many careless parents, should not those children esteem themselves *happy* who are blessed with such as earnestly endeavour to *train them in the way wherein they should go*? To what should they *yield their minds*? What should they *seize with pleasure*? What should they do besides *learning their duty*? Who will assist such children as these? What will their SAVIOUR do? How will their HEAVENLY FATHER behold them? What will such children *increase* in? What will they be *strengthened to avoid*? What will they gain an *early acquaintance with*? What will they *learn the way to obtain*? Which is most to the *advantage* of a *child*, do you think, to avail itself of the opportunity of receiving good instruction, or to *neglect* it? Which will be the best for them in the end, to contract *good habits* or *bad ones*? Which will be productive of the most *lasting happiness*, to waste their best days in the idle pursuit of pleasures, which usually flee away and disappoint their expectations, or at best afford no *lasting satisfaction to the mind*, or to employ the *season of childhood* in learning those things which, if practised, will secure an *eternal inheritance*

*lasting satisfaction to the mind, but end in vanity and vexation of spirit.*

If you pursue the former course you will by the age of fourteen be qualified for *Confirmation*, which, I hope, you will earnestly desire; and, led on by this hope, I shall now explain to you the *Office* for *Confirmation*.



*ance in heaven, and pleasures which will know no end?*

Do you think you shall wish at a proper age to ratify and confirm in your own name the promise and vow which your godfathers and godmothers made at your baptism?

**THE END.**

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THE END

AN

E X P L A N A T I O N

OF THE

ORDER OF CONFIRMATION,

OR THE

LAYING ON OF HANDS

UPON THOSE WHO ARE BAPTIZED AND COME TO YEARS OF  
DISCRETION.



## INTRODUCTION.

**I**N your Baptism you *died unto sin*, and were *born again unto righteousness*; the defilement of original sin was washed away, and the HOLY SPIRIT was communicated to you as a principle of *spiritual life*. Care has been taken by your parents and teachers that you should be made acquainted with all the particulars requisite for you to know, before you are brought to the bishop to be confirmed. You have learnt the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*; and have been fully instructed in the *Church Catechism*: you have been called upon to *hear sermons*, and to learn all things necessary for a Christian to *know* and *believe* for his *soul's health*: you have been (as I trust) *religiously* and *virtuously brought up*, and understand what a *godly* and a *christian* life is.

But the years that are passed are to be considered as the *infancy* of your *spiritual* as well as of your *natural life*, because you have hitherto relied upon your parents and others for applying the means of grace to the improvement of your *mind*, as well as for furnishing and applying to your body the necessaries for supporting the *natural life*.

Through the tender care of your parents and teachers you have been kept out of the way of dangerous temptation; their maturity of understanding has supplied the defects of yours; and you have had little to do but to follow their directions: but the time is coming when your entrance into the world will expose you to many temptations; your spiritual enemies will frequently assail you, and you will be called upon, as a *soldier of JESUS CHRIST*, to *fight manfully against the World, the Flesh, and the Devil*; on which account it will be proper for you to furnish yourself with arms to resist them: but, above all, you have occasion for a larger supply of divine *grace*, which will be given to you at the time of your Confirmation, if you go with a willing mind to ratify the promise and vow made in your name at your baptism.

“ Our LORD himself, who, as the *second Adam*, fulfilled all righteousness, did not enter into the wilderness, the place of temptation, before he was prepared for it by the descent of the HOLY SPIRIT; and the Apostles, though endued with baptismal grace, and though cheered and encouraged by their Master’s presence, were timorous and fearful, till strengthened and confirmed by the HOLY GHOST; but from that time we find they were fearless and undaunted, not to be moved or shaken from their faith by any apprehensions either of prisons or death.”

The HOLY GHOST descended upon the Apostles on the *Day of Pentecost*, and sat upon each of them under the appearance of cloven tongues like as of fire; and they were inspired by the SPIRIT to institute the Rite of Confirmation, which proved a mean for obtaining to all upon whom they solemnly laid their hands the *gifts* and *graces* of which they stood in need; so that, though *Confirmation* is not a *Sacrament*, as it was not expressly ordained by CHRIST himself, it is to be considered as a *divine institution* approved by him.

Confirmation was called by the Apostles *laying on of hands*, because they laid their hands on all whom they confirmed.

THE  
ORDER OF CONFIRMATION,  
OR  
LAYING ON OF HANDS

UPON THOSE WHO ARE BAPTIZED AND COME TO YEARS  
OF DISCRETION.

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*Whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the curate of every parish shall either bring, or send in writing with his hand subscribed thereunto, the names of all such persons within his parish as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.*

EXPLANATION.

**BISHOPS** in the Church of England are the higher order of clergy, who act as *spiritual overseers* in certain districts called *dioceses*, each of which contains a number of *parishes*.

It is the office of a Bishop to see that the clergy of his diocese perform the ordinances of the church in a proper manner, and also to *confirm* those who, having been before *baptized*, and are come to *years*  
of



## EXPLANATORY QUESTIONS.

WHAT is meant by Confirmation?

What is the Bishop to do when he designs to hold a Confirmation?

What are *Bishops* in the Church of England?

In what capacity do they act?

What does each *diocese* contain?

What is it the *office* of a Bishop to do?

of discretion, are prepared to *renew* the promise and vow made in *their name* at their baptism.

When the *Apostles* confirmed, the HOLY GHOST evidently came to those on whom they laid their hands, as appears from several passages in the Acts; and the *Bishop*, in respect to his office as *spiritual overseer*, being in the place of an *Apostle*, we have reason to hope that Confirmation, performed by *him* in the manner of the *Apostles* with *prayer* and *laying on of hands*, will also be attended by the promised blessing, if young Christians come to this holy ordinance *properly prepared*.

Notice is given by the *Bishop* to the *parish ministers* of that part of his diocese when he intends to hold a confirmation, that they may enquire who are of proper age, or who have neglected to be confirmed in their early years, that each *minister* may instruct his *respective flock* in the expediency of this rite, examine into their proficiency in Christian knowledge, and teach them how to prepare themselves for *Confirmation*, and how to behave at it.

It is the duty of *all* who desire to be confirmed to attend their respective ministers on this occasion, because the *ministers* are answerable to the *Bishop*, nay to GOD himself, for seeing that those they bring are qualified; and also because they ought to receive with *meekness* at all times the instruction and admonition of their *spiritual pastors*.

Every

What evidently came upon those whom the *Apostles* confirmed?

From whence do we learn that it was so?

As the Bishop, in respect to his office as a *spiritual overseer*, is so far in the place of an *Apostle*, what have we reason to hope his *confirming* will be attended with?

To whom may we hope it will be attended with the *promised blessing*?

Why is notice given by the Bishop to the *clergy* of that part of his diocese where he intends to hold a Confirmation?

For what *purpose* are *parish ministers* to enquire after such persons as they shall think fit to be presented for Confirmation?

What are they to *instruct* them in?

What are they to *examine* into?

What are they to *teach* them if they are ignorant?

If it is the *duty* of parish ministers to do all this, what should *all persons* do who desire to be confirmed?

Should they not give their *respective ministers* the satisfaction they *require*?

How should they *submit* at all times to the *instruction* and *admonition* of their *spiritual pastors*?

Every person who is to be confirmed should consider seriously what they are going to do, and, let their age be what it will, should learn and submit to say to the minister the *Catechism* of the *Church of England*.

They should also *examine themselves*, and endeavour to prepare for renewing their baptismal vow, by earnest *prayer* to ALMIGHTY GOD; they should also resolve to behave with seriousness and devotion, not only when they go up to the communion table *themselves*, but all the time *others* are confirming.

We have reason to believe that our HEAVENLY FATHER, whose love for his children exceeds that of the tenderest of earthly parents, not only *regenerates* those infants who are brought to him in baptism, but *excuses*, during the state of infancy and childhood, such faults as are suffered to arise in their minds for want of proper tuition: this indulgence however cannot be expected to last all their lives; the ALMIGHTY requires all whom he has adopted, to be his *obedient children* as soon as they are capable of knowing his will; and will regard as sinners those who, having parents or other instructors to teach them the *good* and the *right way*, neglect to *walk in it*, or *wilfully act* contrary to the direction of those whose part it is to supply the deficiencies of their yet unfolded faculties. All young persons who go to be confirmed

What should every person who is to be confirmed *seriously consider* ?

To what should they submit ?

What should they do besides *considering* ?

What should they *resolve* ?

Is it not very wrong to behave with *levity* on so solemn an occasion ?

Is it not very wrong to be *inattentive* while others are confirming ? How should you behave all the time of Confirmation ?

Is there reason to hope that our HEAVENLY FATHER excuses such faults as children commit in their infancy, for want of proper tuition ? Can it be expected that this indulgence will last all their lives ? What does the ALMIGHTY require of all whom he has adopted ? What will he reckon those who neglect to walk in the right way when it is pointed out to them by their parents and teachers ? What will he reckon those who *wilfully act contrary* to the directions of those whose part it is to direct them till they come to the full use of their understanding ?

Are you conscious of having ever in your life committed those sins ?

Do you not wish to have those sins forgiven ?

What should you do before you *renew your baptismal vow* then ?

firmed must be conscious of having been guilty of many sins, and should earnestly repent of them before they renew their baptismal vow; and even the *best* should go with *humble minds*, for all must be conscious that they have not acted in every respect so well as they could and ought to have done.

At the age of *fourteen* young persons are supposed to be fully instructed in the rudiments of Christianity, and to be capable of acting for themselves in their spiritual concerns; and at that age they are admitted to Confirmation.

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It is a most delightful sight to see a number of young persons, *neatly and properly dressed*, collected together in a *church*, with their respective ministers, in order to take upon themselves the promise and vow made in their name at their baptism.

On this solemn occasion all fantastic ornaments should be laid aside.

#### RUBRIC.

*Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop, he (or some other minister appointed by him) shall read this preface following.*

OFFICE.

Supposing you have reason to think you have upon the whole been a very good child, can you say you have always *done what is right*, and *never what is wrong*?

With what mind should you go to Confirmation?

At what age are young persons usually admitted to Confirmation?

Why are they admitted at that age?

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In what manner should young persons dress themselves when they are going to be confirmed?

Do you think it right for them to wear fantastic ornaments when they are about to renounce solemnly the vanity of the world?

## OFFICE.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short Catechism are contained: which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, they may themselves with their own mouth and consent openly before the church ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

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After the preface, the Bishop, addressing himself to those who are to be confirmed, says,

Do



What qualification does the church by its rules and laws require in those who are confirmed? What must they be able to *say*?

For what end are they required to be able to say the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, and to answer to the questions in the *Church Catechism*? What does the *Catechism teach*? What do those *do* who are *confirmed*? What do they *ratify* and *confirm*? Do you think it is right for any person to go to be confirmed without letting the minister know that they *actually can* say what is required of them? Is it right to go without *considering* before hand the things their *godfathers* and *godmothers* promised for them? Can it be right to go without *examining* their past conduct to see whether they have received properly and improved themselves in religious knowledge, according to the instructions that have been given them? Can it be right to *enter into such a solemn engagement* without an earnest intention of *fulfilling* it to the best of their power, and *hearty prayers* to ALMIGHTY GOD for grace to do so?

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Do ye here, in the presence of GOD and of this congregation, renew the solemn promise and vow that was made in your name at your *baptism*; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you?

*And every one shall answer audibly,*

**I DO.**

**OFFICE.**

*Bishop.* Our help is in the name of the Lord;

*Answ.* Who hath made heaven and earth.

*Bishop.* Blessed be the name of the Lord;

*Answ.* Henceforth world without end.

*Bishop.*

Is not this a very *solemn address*? In whose *presence* are those to consider themselves who go to church to be confirmed? Is it right to go into the presence of ALMIGHTY GOD with a *thoughtless unprepared mind*? Is it right to go even into the presence of a *congregation of people* to make them *witnesses* of an *impious action*? Is it right to renew a *solemn promise and vow* without serious attention to *every word* of it? What *solemn promise and vow* do persons who are confirmed *renew*? What did your *godfathers and godmothers promise and vow in your name*? Are you prepared and desirous to *ratify and confirm* it in your own person? *Do you think yourself bound to believe and do as your sureties promised for you*? What *answer* will you return when the Bishop reads this address to the candidates for Confirmation? How are you to answer?

What is meant by *audibly*?

Remember, that by the two short words, I do, you enter into a most solemn engagement with God.

What

*Bishop.* Lord hear our prayer ;

*Answ.* And let our cry come unto thee.

EXPLANATION.

According to scripture those who ratify and confirm their *baptismal vow*, have reason to expect that the HOLY GHOST will be granted to enable them to *keep it* ; but that they may not suppose the SPIRIT to be the gift of the *Bishop*, they are reminded by these sentences that follow, of its being the *immediate gift* of GOD : they are also directed to bless and thank him for the *means of grace* they have already had, and the hopes they have, that GOD will send *his Spirit on his servants* and *his handmaidens* who pray for it.

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*Let us pray.*

Almighty and everlasting GOD, who hast vouchsafed to regenerate these thy servants by water and the HOLY GHOST, and hast given unto them forgiveness of all their sins ; strengthen them, we beseech thee, O LORD, with the HOLY GHOST the COMFORTER, and daily increase in them the manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and fill them, O LORD, with  
the

What have those reason to expect who ratify and confirm the vow made in their name at their baptism ?

Why do the Bishop and people say, Our help is in the name of the LORD, &c. ?

Why do they bless his holy name ?

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How is God here said to have regenerated those who have renewed the promise and vow made in their name at their baptism ?

What is he said to *give them* ?

What do the Bishop and congregation beseech God to do for these *regenerated and pardoned Christians* ?

What do they beseech God to *increase in them* ?

By what *names* are these gifts called ?

What do they beseech God to fill them with ?

In

the spirit of thy holy fear, now and for ever.  
*Amen.*

EXPLANATION.

Those persons who have renewed the promise and vow made in their name at their Baptism, are to consider themselves as not only *regenerate* and *born again* by *water* and the HOLY SPIRIT, but as having received *forgiveness* for all their *past sins* which they have *repented of*; but as they cannot without GOD's *help* do what they have *promised* and *vowed*, the Bishop calls upon the *congregation* to join with him in praying, that it will please GOD to strengthen these pardoned persons with the HOLY GHOST, and *daily to increase in them his manifold gifts and graces.*

The *first Christians* were confirmed in a wonderful manner, as we read in the second chapter of the *Acts of the Apostles*, not by laying on of hands but by the power of GOD; and they were endued with *miraculous gifts*; they were enabled to speak and interpret all kinds of languages without having previously learnt them, to *prophecy* and to *perform miracles*, &c.

The same gifts followed the laying on of the hands of the apostles to those who had been baptized with *John's Baptism*; and also those who were baptized by the apostles and other disciples; but these gifts, which served to confirm the apostles doctrine,  
are

In what light are those who have renewed the promise and vow made at their baptism to consider *themselves*?

Is not this a *happy state*?

Can they of *themselves* do what they have *promised* and *vowed*?

What does the Bishop call upon the *congregation* to do with him?

Were not the *first Christians* confirmed in a wonderful manner?

Can you tell me how?

What *gifts* were they endued with?

What were they by these gifts *enabled to do*?

Did the same gifts follow the laying on of the hands of the *apostles*?

What did those gifts help to *confirm*?

Could any who *heard* and *saw* them, doubt that they were really commissioned by the *Son of GOD*, and inspired by the **HOLY SPIRIT**?

Are

are needless to those who have the *written word* published and preached in a *language* they all *understand*; therefore the Bishop does not implore Almighty GOD to send such extraordinary gifts as these to the persons who come to be confirmed by them, but those which are called the *ordinary gifts* of the *Spirit*, which all Christians stand in need of, namely,

1st. The *spirit of wisdom and understanding*. By this gift their *reason is enlightened* so as to be able to discern wherein *true wisdom* lies, and they are preserved from falling into the errors and mistakes in spiritual things, which are common among such as rely entirely on the *natural powers* of their own minds, or the reasonings of other human beings.

2dly. The *spirit of counsel and ghostly strength*. By this gift they are taught how to apply what they learn from scripture, so as to act as becomes the *children of GOD* in every relation of life, and are enabled to resist and overcome the temptations of the devil, the world, and the flesh.

3dly. The *spirit of knowledge*. By this gift they are enabled to understand the *truths of divine revelation*,



Are the *gift of tongues, prophesying, &c.* necessary now?

Why not?

Does the Bishop pray GOD to send these *extraordinary gifts* on those who are confirmed by him?

What does he pray for instead of them?

What is the *first gift of grace* he mentions? What is enlightened by the *spirit of wisdom and understanding*? What is *reason* enlightened to do? What are those apt to fall into who rely entirely on the *natural power of their own minds, or the reasonings of other human beings*? What will preserve us from these errors and mistakes? Is it not likely that the *Spirit of GOD* should be the most capable of assisting us in *understanding spiritual things*? Is not the *spirit of wisdom and understanding* a most desirable gift?

What is the *second gift of grace* mentioned by the Bishop? What are Christians taught by the *spirit of counsel*? Is it not desirable for those who are *children of GOD* to understand his word, and to apply it properly to themselves? What will the *spirit of ghostly strength* enable Christians to do? Is it not very desirable to have such assistance?

What is the *third gift of grace* the Bishop mentions? What are Christians enabled to do by the  
*spirit*

*velation*, as far as is necessary for their *comfort here* and their *happinefs hereafter*.

4thly. The *spirit of true godlinefs*. By this gift they may be enabled to follow the example of our *blessed REDEEMER*, and live a life of *holinefs*.

5thly. The *spirit of holy fear*, which will preserve them from *presumptuous sins*, or from doing any thing in defiance of *God's commandments*.

Though each of these gifts are called the *Spirit*, you are not to suppose them to proceed from different spirits; they all come from the *SPIRIT of God*, and will be continued to those who keep to their promise and vow; but will be withdrawn from those who *sight* or set *no value* upon them.

*Then all of them (who are to be confirmed) kneeling in order before the Bishop, he shall lay his hands upon the head of every one severally, saying,*

Defend, O LORD, this thy child [or *this thy servant*] with thy heavenly grace, that he may continue

*spirit of knowledge?* Is it not very desirable to be able to understand all that is necessary for us to understand of these important things?

What is the *fourth gift of grace* the Bishop mentions? What are Christians enabled to do by the *spirit of true godliness?* As the profession of Christianity requires Christians to *follow the example of their blessed Redeemer, and lead a holy life,* is it not very desirable to be enabled by a *divine gift* to do so?

What is the *fifth gift of grace* the Bishop mentions? What will the *spirit of godly fear* preserve them from? What is meant by *presumptuous sins?* Must they not be very offensive to God? Are there not in the world many *temptations* to commit presumptuous sins? Is it not very desirable to be preserved from the commission of them?

From whom do all these *gifts of grace* proceed?

To whom will they be *continued?*

From whom will they be *withdrawn?*

Is it not a great mark of folly to slight or undervalue such inestimable gifts?

finue thine for ever : and daily increase in thy HOLY SPIRIT more and more, until he come unto thy everlasting kingdom. *Amen.*

## EXPLANATION.

The *defence of GOD's heavenly grace*, or his especial favour, and the daily increase of the HOLY SPIRIT, that is of the gifts before prayed for, and whatever others they may stand in need of, are the *benefits* to be hoped for from Confirmation, when *rightly administered* to persons *properly prepared*. The right way of administering it must doubtless be that which the apostles practised, and which the Bishop follows, laying on of hands accompanied with prayer.

After this solemn *laying on of hands*, the Bishop, addressing himself to those on whom he has laid his hands, says,

The LORD be with you.

To which they reply,  
And with thy SPIRIT.

After which (all kneeling down) the whole congregation join together with the minister in saying the Lord's Prayer.

Our FATHER which art in heaven, &c.

## EXPLANATION.

With what does the Bishop, when he lays on his hands, pray the LORD to defend his servants? For what purpose does he beseech the LORD to do this? What are the benefits to be hoped for from Confirmation? What is to be understood by the increase of the HOLY SPIRIT? Can those persons who are not properly prepared, and who are indifferent and thoughtless of the nature and design of this holy institution, expect to share these benefits?

Is it not presumptuous to kneel down under a pretence of praying for the gifts of the HOLY SPIRIT, when the mind is perhaps entirely occupied with the outward ceremony of the Bishop laying on of hands?

What does the Bishop say after the solemn laying on of hands?

What do those who have been confirmed reply?  
What is done after this?

Does not the LORD'S PRAYER make a very proper part of the office for Confirmation?

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This ended, the Bishop says the following *Collect* in the names of himself and all present, in behalf of the persons confirmed.

## OFFICE.

Almighty and everliving GOD, who makest us both to will and to do those things that be good and acceptable unto thy *Divine Majesty*; we make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our LORD JESUS CHRIST, who with thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

## EXPLANATION.

GOD is said to *make us both to will and to do those things that be good*, because we cannot do *any thing* that is *good* without following the dictates of his HOLY SPIRIT; our will is *free*, and we may follow the dictates of the HOLY SPIRIT, or *yield to the temptation* of the Devil, the world, and the flesh; but we should *strive* and *pray* that we may be *constantly led by the Spirit*.

By this prayer it appears that the Bishop does not expect those he has confirmed to *place their dependance* on the ceremony of the *laying on of his hands*,

What comes after the *Lord's Prayer*?

What is **God** here said to make us both to will and to do? After whose example does the Bishop here say he confirmed those who came to him? What does he profess to have intended to certify by laying on of hands in imitation of the apostles? What does he pray may be ever over them? What does he implore **God** to do?

Why is **God** said to make us both to will and to do those things that are good and acceptable to his divine Majesty? How is our will? What may we follow if we choose it? What may we yield to if we choose it? Then the **HOLY SPIRIT** leads us into good, or makes us will and do what is good when we choose to be led by him? What should we constantly strive and pray for?

What may we judge from the Bishop's calling upon the congregation to join with him in supplicating **ALMIGHTY GOD** to send the spiritual

*hands*, for he calls upon the *congregation* to join with him in supplicating ALMIGHTY GOD to send that *spiritual grace*, of which the laying on of hands is no more than an *outward sign*; and to beseech him to keep these his *confirmed children* all their days under his fatherly care; to let his HOLY SPIRIT be ever over them; and to lead them in the *knowledge and obedience of his word*, that in the end *they may obtain everlasting life through JESUS CHRIST*.

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The Bishop then says the following prayer in behalf of himself and the whole congregation.

## OFFICE.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

After this the Bishop finishes the office with a solemn blessing.

The blessing of GOD ALMIGHTY, the FATHER,  
the



grace, of which the laying on of hands is no more than the outward sign?

Does he not plainly acknowledge that the laying on of hands will avail nothing unless GOD's fatherly care or good providence, and his HOLY SPIRIT, attend those who are confirmed through life?

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What do the *Bishop* and all the *people present*, and among the rest those *newly confirmed*, beseech GOD to vouchsafe to do? To what end do they pray to be *directed, sanctified, and governed, both in heart and body, in the ways of GOD's laws, and in the works of his Commandments*? Can those who have solemnly promised to *keep God's Holy Will and Commandments, and walk in the same all the days of their life*, expect to be *preserved* both in body and soul, unless they *conform* both in *soul and body* to those *Laws and Commandments*? Can any one do so who is not *directed, sanctified, and governed* by the *ALMIGHTY LORD and EVERLASTING GOD*? What will he *direct and sanctify by his SPIRIT and govern by his SON*?

With what does the *Bishop* finish the office of *Confirmation*?

In whose name does he pronounce the blessing?

the SON, and the HOLY GHOST, be upon you, and remain with you for ever. Amen.

EXPLANATION.

This blessing is a very proper conclusion of the solemnity, because those who have been confirmed are to consider themselves as solemnly devoted to the *service of GOD the FATHER*; to the *humble imitation of GOD the SON* in his human nature; and to the *guidance of GOD the HOLY GHOST*, or, in other words, to lead a *godly* and a *Christian life*: to enable them to do so, no *spiritual grace* or *gift* will be withheld which they stand in need of and earnestly pray for; but they must not depend upon the *continuance* of these gifts and graces without the *concurrence* of their *own desires and endeavours*.

END OF THE ORDER OF CONFIRMATION.

A PRAYER

## A PRAYER BEFORE CONFIRMATION,

To be used by those who are preparing for it.

By *Mr. NELSON.*

MOST merciful God, by whose gracious providence I was born of Christian parents, and early dedicated to thee in holy baptism, make me thoroughly sensible, I beseech thee, of thy infinite goodness, in bestowing upon me the blessed privileges of being made a member of thy church, a child of God, and an inheritor of the kingdom of heaven.

Grant, O Lord, that by the assistance of thy grace I may carefully and zealously perform all those conditions, upon which thou wert pleased to vouchsafe to me such inestimable benefits; that I may constantly resist the Devil, and all those temptations by which he seeks to destroy me; that I may renounce all covetous desires of honour, riches, and pleasure, and all those evil customs and maxims of the world, which alienate the mind from the love of God; that I may mortify the inordinate appetites of my own corrupted mind; that I may believe all thy holy revelations, and keep thy blessed will and commandments all the days of my life.

And

And now, O Lord, that I am about to renew the solemn vow made in my name at my baptism, and publicly in thy presence to ratify all those things I then promised by my sureties, I beseech thee to enlighten my mind with the knowledge and understanding of that solemn engagement I then made, and am now about to confirm; influence my will and all the faculties of my soul heartily and sincerely to perform it. Let not the many sins that I have committed deprive me of the assistance of thy Holy Spirit, which I now expect to receive; but on my true repentance vouchsafe to pardon them for my Saviour's sake, and grant that I may be enabled to mortify and subdue all evil inclinations, and withstand temptation for the time to come. And, since without thee I am not able to please thee, pour thy Holy Spirit into my heart, that, by his holy inspiration, I may think those things which be good, and, by his merciful guidance, may perform the same, through Jesus Christ our Lord, in whose blessed name and words I conclude my imperfect petitions, saying,

Our Father, &c.

## A PRAYER AFTER CONFIRMATION,

Which may be said while others are confirming, and may be added to the Evening Prayer by the person who has been confirmed.

BLESSED and praised be thy holy name, O Lord, for these fresh supplies of grace which thou hast been pleased to communicate to me.

Blessed be thy name for those comfortable assurances thou hast given me of thy favour and goodness towards me. Blessed be thy name for that privilege thou hast now bestowed upon me of approaching thy holy table, and of strengthening and refreshing my soul by partaking there of the body and blood of Christ.

Increase in me, O Lord, more and more the gifts of thy Holy Spirit, that I may be wise for eternity; and make it the chief business of my life to please thee in all my actions; that I may love and fear thee above all things, that I may be just and righteous in all my dealings, and ready to communicate to the necessities of others; that I may keep a constant watch over myself, so as not to exceed the bounds of temperance and sobriety.

Grant, O Lord, that my corrupt nature may daily be renewed and purified by the Holy Ghost; that

that no danger may fright me from my duty; that no pleasure may make me careless and negligent in the performance of it; and that, under the most heavy afflictions, I may be entirely resigned, and submit to thy holy will and pleasure. Let thy Holy Spirit, O Lord, so guide and govern me through the whole course of my short life in this world, that I may not fail to obtain eternal life in the world to come, through Jesus Christ our Lord. Amen.

THE END.

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N. B. An Address to Young Persons after Confirmation, by the present Bishop of Landaff, should be put into the hands of every one who ratifies their baptismal vow; and after that some easy, plain Treatise on the Sacrament of the Lord's Supper. Mr. Waldo's Essay on this important subject is particularly calculated for the young and ignorant.

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